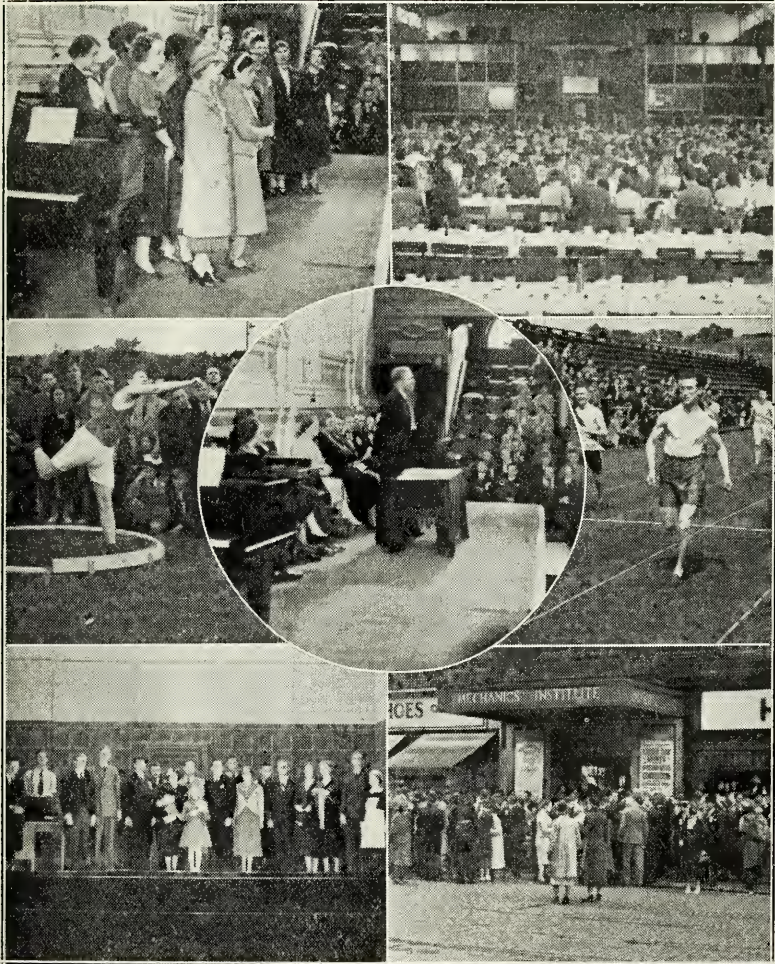


June 23  
1938

# Millennial Star



## Conference Composite

*They Gathered at Bradford for Another  
Mission-wide Conference.*

(See pages 389 and 392)

# “THE SOUL’S FIRE”



This dramatic epic of the Mormon Church is now  
appearing serially in

*The Millennial Star*

Of this stirring volume by Jeremiah Stokes, President Richard R. Lyman of the European Mission and Amy Brown Lyman, consulting adviser for women's auxiliaries in Europe, have said:

“While this story of gripping interest exaggerates actual conditions in some respects, nevertheless, it shows the sterling worth, the immovable and commendable qualities of the English people. It is these qualities in those who have been converted to the Church that have helped to make possible the Church's mighty growth and progress, I am sure. This story will be read with keen interest by the people of the British Isles who possess these same qualities in such high degree and have for them such intense admiration.”

—RICHARD R. LYMAN

“The Soul's Fire is entertaining from the first page. Readers will await each instalment with interest. It presents a vivid and comprehensive picture of events which in the main are historical. It is well written and unusually colourful. I am pleased to recommend the story to all STAR readers.”—AMY BROWN LYMAN

Begin the Story with This Issue

Tell your friends about this new feature.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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5 Gordon Square, London, W.C.1, England

Museum 1354

*The eyes of the Lord are in every place, beholding the evil and the good.—Proverbs 15: 3*

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## 'THIS WEEK'S COVER—

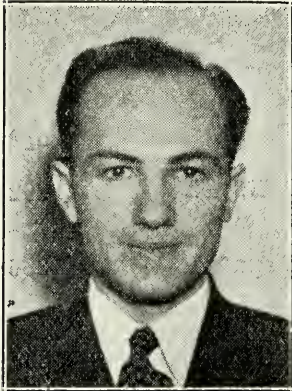
A group of pictures taken at the mission-wide M.I.A., Primary and Relief Society conference recently held in Bradford forms the cover of this week's issue. Beginning with the upper left corner and reading across and down, the photographs are as follows:—(1) Combined Gleaner chorus; (2) Dinner at the Rink; (3) Sports meet—Dr. John Bleakley, shot put winner; (4) Circle—President Hugh B. Brown at afternoon session; (5) Frank Rutherford, winner 100 yards dash; (6) Cast and producers, "A Prince There Was"; and (7) Crowd outside Mechanics Institute on Sunday Evening.

## Whence Religion ?

By DR. LOWELL L. BENNION

*Director, Latter-day Saint Institute, Tucson, Arizona.*

**T**WO diametrically opposed explanations of religion are frequently heard. The one holds that it is nothing but one phase of human experience given the name religion. In its history it differs not at all from poetry, philosophy or science for it, too, has gradually evolved from primitive to more highly developed ideas, standards and practices. To comprehend the religion of a people one need but observe their culture, for religion is nothing but a part and product of one's life. No God nor revelations are necessary to explain it. The sayings of Moses, Isaiah, and Jesus were not God-inspired, but were the products of Moses, Isaiah and Jesus as their sensitive minds were moved upon by the social forces about them.



**Elder Bennion**

The other point of view maintains that religion is not the work of man, but that of God. It is all divine. Every jot and tittle in Holy Writ were dictated of God. Man had nothing to do with the development of religion except that some things came through him, much like the voice of Caruso was recorded by means of a mechanical instrument. Man's role in receiving revelation is entirely passive. God speaks through him when He wills.

The Church of Jesus Christ of Latter-day Saints holds both of these extreme positions to be erroneous. Both do injustice to God, to man, and to the relationship existing between them. Religion, as we have it, is neither wholly explicable in terms of the Divine nor in terms of human experience. It is the mutual product of man's search for God and God's response to man. To understand and appreciate religion one must know something of both human experience and the Divine.

In the sacred scriptures of the Latter-day Saint Church and in the writings and personal experiences of its founder, Joseph Smith, the principle of how God speaks to man is set forth in a clear and reasonable manner. The remarkable, yet simple, story of Joseph Smith's early experiences illustrates vividly how the Lord reveals himself to man. First of all, and it is said with all possible reverence, God depends on man. He does not reveal Himself to just anyone under any or all circumstances, but only when conditions are favourable for an understanding and appreciation of the revealed word. Man must approach God in faith, believing in Him. Joseph Smith's prayers were acts of faith, uttered in the spirit of humility, impelled by a keen sense of his need of divine guidance and

information. Where such conditions prevail and there is truly a need for divine inspiration, God speaks to man.

Just how does the Creator speak to man? The Mormon prophet set forth some guiding principles which help to answer this query. First, God speaks "from time to time." No man is prepared to receive the complete revelation of the Father's will. Moreover life changes, new conditions arise, and new questions, problems and needs grow out of enlarged experience. Hence, divine revelation must be continuous if its purpose is to help man. That it is continuous in both theory and practice is illustrated throughout the Bible and clearly expressed in Latter-day scripture:

Woe be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough! For behold thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little . . ." (II. Nephi 28: 29-30)

And inasmuch as they (the servants of God) were humble they might be made strong, and blessed from on high and receive knowledge from time to time." (Doc. and Cov. 1: 28)

#### Latter-day Saint View

"RELIGION is neither wholly explicable in terms of the Divine nor in terms of human experience. It is the mutual product of man's search for God and God's response to man." Thus writes Elder Bennion expressing the outlook of Latter-day Saints. In this article he describes God's interest in mankind and the necessity of modern revelation for true religion. Elder Bennion is known to *Star* readers by former contributions, pertinent to theological subjects.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God. (9th Article of Faith)

This Article of Faith is an expression of the confidence the Latter-day Saint Church cherishes in past, present, and future divine guidance. It means that the complete record of God's dealings with man does not lie in the remote past. It affirms the fact that all of God's revelations to man are not contained in any book or set of books, valuable and significant as these are. It is,

rather, a statement of faith in a living God who is always active in the world and forever interested and helpful in the affairs of men. The Lord has spoken, He speaks now, and He will speak again to those who rightfully seek Him.

The principle of *how* God speaks to man is even more vital than the question of *when* He speaks. Does He speak to all men in all ages in the same manner, or does He take into account individual and cultural differences? Jesus, the master teacher, talked about every day things in the common language of His Jewish people: the lilies of the field, the sowing of seed by the wayside, reaping the harvest, lighting a lamp, the salt of the earth, scorpions, thistles, thorns, and figs. His compatriots understood His language. Paul was also a great teacher. In revealing the meaning of God to the Greeks at Mars' Hill he did not begin by quoting Hebrew Scriptures but took as his point of departure the Athenian worship at the

Altar of the Unknown God. Out of this "unknown god" whom the Greeks "ignorantly" worshipped, Paul carved a picture of the living God in whom "we live and move and have our being."

Joseph Smith portrays God, the Father, as a great teacher even as were, Jesus, and His servant, Paul. He taught that the Father speaks to man in man's language and according to the circumstances in which man lives that he might come to a fuller understanding. Note the clarity with which this reasonable point of view regarding God's way of speaking to man is stated in the following quotations:

Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding." (Doc. and Cov. 1: 24)

For my soul delighteth in plainness; for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding." (II. Nephi 31: 3)

That which is wrong under one circumstance may be, and often is right under another. This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the Kingdom are placed." (Doc. Hist. of Church, Vol. V, p. 135—Joseph Smith)

To fully appreciate the Bible one should know about the language, customs, thoughts and circumstances of the Hebrew people. Likewise, the Book of Mormon should be read not as a literary classic, nor as a discourse on science or philosophy, but as a collection of inspired writings, in translation, of a God-fearing people living centuries ago with a very different type of culture, language, and pattern of thought than those of our own.

The significance and meaning of Joseph Smith's teachings as contained in all of his writings also increase as one tries to see them in their setting, and remembers that they were given of God following earnest study and solicitation on the part of the prophet. They deal with problems which he and his people faced, and they were expressed "after the manner of their language that they might come to an understanding."

Latter-day Saints believe that both God and men are eternal intelligences, members of a vast society of eternal beings. God is the most intelligent of all. He is the great leader, the creator, the inspiration and the ideal. His work and glory is to help man achieve a more abundant, meaningful life, such as He Himself enjoys. The only way this can be achieved by the Creator is through man's co-operation. Man, as a relatively free and responsible individual, desires eternal life. The Lord cannot give it to him. He can only point the way, and plead with man to take it; yes, and administer help along life's sojourn.

Since religion is life, God cannot simply give it to man in its fullness as He, himself, understands it. No, God, gives it to man "from time to time" as man is able to grasp it; and He gives it to man through the life-experience of man, that he may better comprehend it. True religion is the product of a loving, willing Father revealing Himself to worthy, seeking men.

## "Farewell Bradford—On to Sheffield, 1939!"

By ELDER ARTHUR C. PORTER

**A**NOTHER mission-wide conference has come and gone. And with its passing the city of Bradford takes its place among our pleasant memories as the scene of a most delightful convention in 1938.

From the opening registration on Saturday morning, until late Monday night the Whitsun holiday was crammed full of interesting activities. After the general conference missionaries remained in Bradford for a two day convention under the direction of President Hugh B. Brown.

A brief summary of this fourth annual M.I.A., Primary and Relief Society conference follows:

### SATURDAY, JUNE 4th

With high expectations of a joyous convention and the excitement of renewing old acquaintances, throngs of members and friends assembled at Bradford Branch Chapel on Saturday morning to register. Everyone was given a bright gold and green ribbon to wear and necessary arrangements were made for lodges, programmes and tickets. The forenoon was spent in viewing the display of handiwork prepared by the Gleaner, Bee Hive and Relief Society organizations of the mission.



Missionaries in Attendance

The first conference session was the M Men public speeches and the Gleaner Girl choruses at the Chapel in the afternoon. This feature is part of the M.I.A. achievement programme carried out each year. The conference theme "We Seek the More Abundant Life," was the subject of the M Men speeches and the Gleaner Girls sang "The Blue Danube Waltz," by Johann Strauss.

Then all made their way to Greenfield Stadium to enjoy a baseball game between Rochdale Greys and Sheffield M Men. Rochdale players were successful in capturing a 13 to 5 victory. The prize-winning one act play, "Missionaries All," by Sister Bertha M. Farrell was presented in the evening at the chapel recreation hall. This was followed by a supper-dance and variety programme in the new Victoria Restaurant and Ballroom.

**SUNDAY, JUNE 5th**

The large auditorium of the Mechanics Institute, located just off Town Hall Square, was the scene of the various sessions on Sunday. The day opened with a stirring testimony meeting attended by saints from all parts of the British Isles.

A Primary Relief Society convention followed. Under the the direction of Mission Primary Supervisor Marie Waldram, a group of children portrayed a pantomime, "Joyous Living," written by Sister Dorothy Herron. Talks on Primary work were given by Sisters Waldram and Harriett Chamberlain. The Relief Society programme was conducted by Sister Zina Card Brown, mission Relief Society president. It included speeches by Sisters Inez Cameron Russell, Florence Alsop, Mary Smith and Mary Laycock. A musical selection was rendered by the Singing Mothers and Daughters, under the direction of Sister Russell.

The afternoon session was devoted to an M.I.A. convention, and was conducted by Dr. Ray M. Russell, mission Y.M.M.I.A. superintendent. Different phases of the conference theme "We Seek the More Abundant Life," were developed in speeches by Elders Bryant H. Croft, David S. King, Wendell C. Fowler and Julius A. Leatham; Branch President George H. Bailey, of Sheffield; and Sisters May Gardner and Elvera Campbell. Sister Florence Malmberg, mission Y.W.M.I.A. president, read a letter of greeting from the general boards of the M.I.A. organizations in Salt Lake City. Elder Edwin H. Lauber, executive-secretary of the mission Y.M.M.I.A. board announced the winners of the Russell Shield and points obtained by the Young Men in their respective M.I.A. organizations as follows:—Bradford, 3050; Hyde 2800; North London 1825. President Brown was the concluding speaker.

More than a thousand people were in attendance at the evening service. Speakers were President Hugh B. Brown, Dr. Amos N. Merrill, Elder Edwin H. Lauber and Sister Florence Malmberg. In a most inspiring address President Brown, appealed to members of the Church to live strictly in accordance with the Gospel of Jesus Christ, and prepare for the second advent of the Saviour. Dr. Merrill, who is a member of the faculty at Brigham Young University, described the school system of the Church and explained the attitude of the Church toward education. Elder Lauber and Sister Malmberg expressed thanks in behalf of the mission boards for the splendid co-operation of all in making the conference a success. Special music was provided by a mixed chorus, directed by Dr. Ray M. Russell.

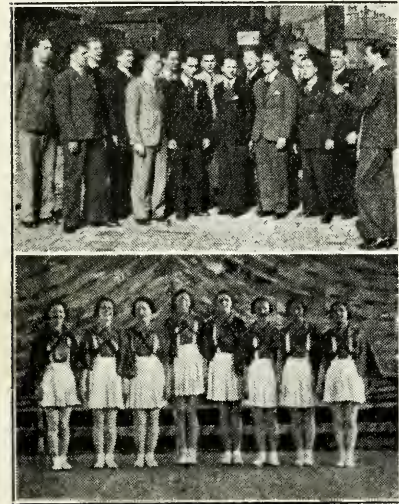
**MONDAY, JUNE 6th**

Whit Monday found a large group of enthusiastic auxiliary workers assembled in Bradford Chapel to witness a "Model Mutual" and receive counsel and information concerning the coming season's work. Last year's slogan was given by Sister Elvera Campbell and the new slogan was introduced by Sister Gertrude Horlacher. An entertaining assembly programme in the form of a musical travelogue was presented by Sheffield Branch M.I.A. The courses of study for the coming year were



outlined by Sisters Trixie Cussans and Dorothy Herron, after which the Russell Shield was presented to Bradford M.I.A. and the various achievement awards were distributed. The remainder of the morning was devoted to questions and a general discussion of auxiliary work under the direction of Sister Florence Malmberg. A special Primary demonstration period and play hour was conducted in the recreation hall by Sister Marie Waldram.

The M Men, Gleaner and Bee Hive sports meet held at Horsefall Playing Field in the afternoon was the culmination of many weeks of training by young athletes from the various districts of the mission. By winning the M Men division for the third consecutive year, Leeds District became permanent possessors of the Russell M Men Trophy. The Gleaner and Bee Hive events were won by London District.



**Above: Millennial Chorus**  
**Below: Irish Keep Fit Girls**

The three act drama, "A Prince There Was," presented on Monday evening at Bradford's Co-operative Hall was a fitting climax to the conference. This play by George M. Cohan was ably portrayed by a cast from London District and was directed by Elder Edwin H. Lauber.

Conference sessions were enriched by the presence of Dr. Amos N. Merrill and Sister Elysa Drysdale Merrill of Provo, Utah. They are visiting with their son, Elder Alton D. Merrill, who will return home with them upon his release. Dr. Merrill was a travelling missionary in Britain from 1897 to 1900, and is now Dean of the College of Education at Brigham Young University.

Appropriate music was furnished at the various session by the Millennial Chorus directed by Elder A. Burt Keddington. Luncheons and teas for the conference crowds were served in the Bradford Rink by Brother Allan G. Jennings and Sister Hilda Jennings under the direction of the general committee. Special entertainers at two of the teas were nine Keep Fit girls from Irish District, who demonstrated this feature of the M.I.A. in Belfast Branch.

With visions of next year's convention to be held in Sheffield, members and friends returned to their homes feeling well-repaid for having attended another glorious mission-wide conference. Supervising Elder Paul L. Badger, of Scottish District, expressed the sentiments of all at the farewell tea in the

*(Continued on page 398)*

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THURSDAY, JUNE 23, 1938

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EDITORIAL

## *The More Abundant Life*

**T**HE inspiring theme of the mission conference, "We Seek the More Abundant Life," was treated from various angles by able advocates in different fields of activity. We were inspired with a desire to achieve that life. We were shown various ways by which to approach it, such as through physical fitness, mental preparedness, and spiritual harmony.

And now what is the abundant life, and why should we seek it? Is it a state of being which may be achieved at any given time? Can it be bought and paid for at one time and price? Is it reserved for the few, or is it available to all who qualify to enjoy it?

### **Eternally Becoming**

**T**HE abundant life is eternally becoming. It is not fixed and static, but of necessity is ever changing. What might be abundant life to the child would, if unchanged, become progressively less abundant as he matures. It is a state of being where constant adjustments are necessary; where one is ever preparing for the changing conditions of tomorrow.

The abundant life is the joyous life. One must be healthy to be happy. The Lord's law of health promises physical fitness and radiant life. It is the teachable life, the life of awareness and of appreciation; therefore, education helps to determine its quality. One prepares for more abundant living by gaining knowledge, and intelligence will be his glory.

### **The Requirements**

**A** candidate for this life must be spiritually responsive and in tune. He requires diligence, faith, virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity—if his life is to be abundant rather than barren.

It is a discerning life where price is not confused with value; where tomorrow's happiness will not be marred by today's folly; where one does not mortgage the future in an attempt to enjoy immediate unearned pleasures. One may find it necessary to resist some desires today in order that tomorrow's joy might be full. Living the abundant life today involves preparing to enjoy it tomorrow.

### **Life, Past and Future**

**T**HE past as well as the future determines the measure and the quality of life today, and each holds something to make it more abundant. No measure of time may be isolated with the view to treating it as independent of what was and

is, and is to be, for the abundant life is eternal life, and eternity is now.

The life we seek is lived in harmony with law. And is in tune with God. It is ever active, but not impatient. Because of its eternal nature it is lived and measured by eternal standards.

### Participation and Daily Investment

**I**N order to fully live one must believe in the Gospel of Christ as a plan formulated for his good and operative both before and after his earth life. It is a plan which requires his participation and determines his dividends by the nature of his daily investments. This life is not a matter of a day, a year, a period, or a lifetime, but is a part of that eternal plan in which each day is conditioned by the preceding one, and in turn conditions that which is to follow.

The candidates must believe in the Gospel of 'free agency' and accountability. He must recognize the inexorable law of the harvest, and those other irrevocable laws upon which all blessings are predicted, and let obedience be his watchword. He must seek to know something of what lies beyond the hills on both sides of the valley of life. He will seek inspiration and be guided by revelation.

With this conception of the abundant life, one comes to see the possibility of enjoying it here and now. Though he may not have all the things he desires, and though some of his best laid plans may not succeed, his life may be rich and radiant if he will get the broader view afforded by higher ground. His life is abundant if he is making the best use of the experience of the past and proper provision for the future. The abundant life is a growing life—virile, positive, hopeful, healthful, achieving—where each today is better than yesterday; where there is no stagnation or decay; where the better self controls desire; where "there is a sound mind in a sound body, controlled by a God filled soul."

This life is available to all, for "men are that they might have joy," and there is no respect of persons with God.

### He Gave The Formula

**T**HE Gospel of Jesus Christ marks the way to this life which all men desire. The Saviour came that we might have it. He gave us the faultless formula. He demonstrated by His own life that it may be achieved under conditions which men would term adverse. He lived the abundant life. His hunger was to give, and not to get. He did not seek material things, but reminded us that "a man's life consisteth not of the abundance of things which he possesseth." Abundance of things is not essential to abundant living.

The Church of Jesus Christ of Latter-day Saints provides ways and means for all its members to live the more abundant life. It fosters education. It encourages participation. It is guided by revelation and holds high the ideal of perfection. Daring to declare "As God is, man may become" and willing to pay the price, we seek the more abundant life.

—HUGH B. BROWN

# The Soul's Fire

By JEREMIAH STOKES

## INSTALMENT 3

**W**HILE his hostile opponents were getting the tar and feathers and talking over the plan of attack, Joseph Smith was at home with his wife helping her care for two very sick babies, recently adopted to fill the void in their hearts made by the death of their own twins, born a year before. At this particular hour, the children were resting, and the parents had retired.

Not far distant from the Prophet's house, Sidney Rigdon and his family resided, and they too were asleep. Startled by someone knocking, Rigdon arose, and going to the door, inquired, "Who is it?" "A messenger from the Prophet. Is this Mr Rigdon's house?" came the reply.

"Yes it is. Wait a minute, and I'll let you in."

The man slipped on his trousers, lit the candle, and with the light in his hand appeared in the doorway. "What is it.."

### Summary of Past Instalments

**T**HE prejudiced inhabitants of Colesville, New York, failed in their attempt to have Joseph Smith put out of the community when he was brought before the Justice. The charge, that he was disturbing the peace through teaching the "Mormon Bible," was found to be false. As last issue's instalment ended leaders of the group were making plans to handle Joseph Smith and Sidney Rigdon themselves. They were out to put an end to Mormonism and its leader.

Before Rigdon had finished the sentence, two burly men snatched him and dragged him from the house into the darkness, uttering threats as they pulled him along. "Not a word, Rigdon! Not a word—if you expect to return."

The thing happened so quickly that the man was stunned with fear and obeyed with little resistance. Mrs. Rigdon heard some commotion and arose quickly. She hurried to the door, found it open and looked out into the darkness. Nothing was visible except the black outlines of the trees against the sky.

She listened, and heard shuffling of feet going in the direction of the Prophet's house. She shut the door and locked it, then stood for a moment thinking. She felt herself growing weak and faint with thoughts of impending danger; and she sank into a thong-bottomed chair almost overcome with a feeling of terror.

While the terrified woman fought back the apprehensions that surged through her mind, her mate was being harassed and taunted by the mob. Plenty of whiskey had been provided by the gang for the occasion, and not infrequently did each member feel the need of its stimulating effects. And so they drank, and with their drinking came increased hostility toward their captive and the cause he had espoused.

"You've been a preacher, haven't you, Rigdon?" someone asked.

"Yes," he replied. "And what of it?"

"Just this, you're a traitor," Benton snapped. "You can't use the ability you got in a reg'lar church to boost a fraud like Joe Smith."

"I'm not boosting Mr. Smith. I simply believe the things he teaches: I have a right to——."

His sentence was cut short by the emphatic edict from the gruff voice of the irate bully, "Believe what you want, but you can't preach for Joe Smith in this community."

"Yes, and you've already preached too much, and we're warnin' you to keep your mouth shut on that subject," added another ruffian. "Take that!" At the same time he sent his fist crashing against the victim's nose, knocking him bleeding to the ground.



**Emma Hale Smith**  
*Wife of Joseph Smith.*

"Drag him into the field!" commanded Benton. "And let's git the Prophet."

His captors stripped his clothing from his body and gave him a coat of tar and feathers and left him limp and bleeding upon the ground in the keeping of one man left to guard him and the tar and feathers.

The mob proceeded to the home of the Smith's, approaching it stealthily and completely surrounding it. All the candles were out, except the one in the room where the two sick babies lay.

They peered through the window and saw the sleeping children.

"Force the door of this room," directed Benton. "Grab the candle and command Smith to appear."

Several members of the gang obeyed instantly. They threw their weight against the door and snapped the latch. The crash awoke the Smith's and the Prophet jumped to his feet and appeared in the open doorway of the sick room, his wife standing at his side.

Benton paused for a moment to eye the wife of the man whom his gang had come to abuse. He observed but little, for he was blinded by the excitement of his brutal call. She was, however, a woman of medium height and slender build. Her hair was black and becomingly worn. Her eyes were dark, kindly, brilliant, and alight with the intellectual and spiritual qualities of her soul. Her brows and lips, her chin, and the curve of her neck bespoke the woman of patrician blood which she truly was, but the coarse intruder could not see this.

"Who are you and what do you want?" demanded the startled man.

"Just a few angels come to give you a new revelation, Smith," sneered the leader, "and we're goin' to take you with us."

Mrs. Smith screamed and forced herself between her husband and the men.

"He's not going," she protested heroically. "My children are sick and you must leave us alone."

"We care nothing about you or the children; he's going, and don't you interfere. We've got a little baptizing of our own to do, Mrs. Smith, and we're going to practise on him. Come on, Smith."

The ruffian shoved the woman aside, and seizing her husband by the arm jerked him forward into the arms of other members of the gang who grappled with him and proceeded to take him from the house. In the fight, Joseph managed to release a limb and kicked one of his antagonists, sending him sprawling to the floor.

"You black-hearted devil," flared the injured man, with a vulgar oath. The rest of the gang, in revenge, tightened their grip on their victim and burst forth in a rage of epithets and threats attended with such ruthless handling of their captive that the terrified woman fell prostrate upon the floor. They dragged the Prophet into the yard, and because of his dogged resistance choked him into unconsciousness.

Upon his regaining sensibility, some one tried to force a vial of acid into his mouth but broke the bottle in the attempt.

"Bring him to the field," commanded Benton. And they beat him into submission, dragging him over the ground to the place where Rigdon lay.

"You didn't like the acid, eh? Well, I'll try another remedy; maybe you'll like that better," growled the fiend. He called for tar and tried to force a handful into the Prophet's mouth. In the scuffle they ripped the clothing from his body, and then smeared his naked flesh with tar and feathers.

As the tortured man lay upon the ground, he heard a member of the mob say, "Let this be a warnin' to you, Smith, to quit your preachin' and to keep your fool Bible outta sight. No more preachin' and no more meetin's, unless you want to meet this committee again. That goes for Rigdon too. We mean business and we'll show no mercy."

Mr. Smith made no reply, and Rigdon was still unconscious. "I guess that's all, men, for tonight," observed the leader. "Let's leave 'em to think it over."

The mob disbanded and left their victims helpless upon the frozen ground.

After a time the two men partially recovered and with great difficulty managed to return to their homes.

The greater ill effects were suffered by Mr. Rigdon who, upon reaching his home, became delirious. His condition was unchanged the following day, which was the Sabbath, but Mr. Smith, although bearing the marks and scars from his experience the night before, was able to be about and hold his regular Sunday services, which were attended by nearly all the people in the neighbourhood, both friends and enemies of the new cause.

The gathering was held at a private home, but the rooms were large and the day favourable, so that those who could not get into the house could hear from the outside through the open doors and windows. Many, if not all, of the members of the mob were present.

Before he arose to speak, he discovered the presence of enemies in the audience, and he knew that what he said would be carried back to their confederates, but he was not afraid.

In his opening statement, Mr. Smith related the details of the attack that had been made upon him and Mr. Rigdon. "Brother Sidney," he told the audience, "is in a very serious condition, and what is more I have grave misgivings for the recovery of my babies, who were sick and exposed to the cold at the time I was dragged away."

As the speaker proceeded, everyone could see that there was no evidence of a conquered spirit in him. For half an hour he held his audience under a magnetic spell, and then in passionate earnestness he rose to the climax. He declared:

"For I solemnly testify unto you, and unto the world, that I was visited by an angel, that I conversed with him face to face, and that he delivered into my hands the records from which I translated the *Book of Mormon*, which I did by the power of God; and though all the imps of hell conspire to thwart the purposes of the Almighty, yet, God being my strength, will I fearlessly fulfill my mission. The organization I have set up is not the work of mortal man. It is the handiwork of God, and in spite of all the combined forces of the adversary, it will continue to grow and flourish in the land. It will not, it cannot be destroyed, for it is the Gospel of Jesus Christ, restored to man in its fullness, never again to be taken from the earth or given to another people. I have pledged my all to live for it, and if the call is made of me I shall willingly die for it!"

Those in the audience who were friends of the new religious leader left the meeting with a firmer belief in his message and calling, while those who opposed him departed with increased bitterness and with a greater determination to overcome him. Tobe Benton and his confederates were among those of the latter class, and they lost no time calling another meeting.

A few nights after the services, members of the mob met in an old blacksmith shop behind closed doors under the protection of a guard who sat on the outside.

"Smith isn't afraid of tar and feathers," opined Benton. "What we did to him was only a tonic, judging from his speech at the meetin'. That man's no coward. There's a lot of lion in him that can't be easily downed."

"Yes, and the way new converts are coming into the settlement every day, the rest of us will have to move out or be under his rule."

"Well," said Boyington, "I'm not comin' under Smith's rule, and neither is my wife and younguns."

"Neither is mine!" "Nor mine!" "Nor mine!" came in rapid repetition and with fiery emphasis from the rest of the crowd.

"There's jist one thing left to do," suggested the leader. "We gotta git rid of the menace. They've gotta be driven out of the state."

"We'll organize for the drive," added Benton. "There's enough of us to do the job and we'll make it so hot for the wretches that they'll be glad to clear out and never come back."

The meeting ended, but others followed at frequent intervals.  
(To be continued next week)

## FAREWELL BRADFORD—ON TO SHEFFIELD, 1939!

(Concluded from page 391)

following toast:

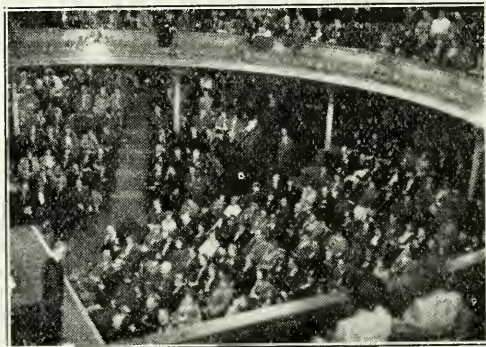
In the midst of Bradford's woollen mills a tapestry of abundant life has been woven. The skilful weavers are the committees who have so successfully planned the details of this conference. Upon the loom of the auxiliary organizations strands of dance, speech and song have been twined. They have been tied together with cords of friendship and love, and running through a beautiful pattern we can ever see the golden thread of spirituality.

Bradford, we have found that you are truly "all wool and a yard wide." You have not shrunk from the duties with which you have been entrusted. We have tested the colours of your wonderful hospitality, and found that they are fast. Your glorious memories will never fade.

Next year, Sheffield, we shall test your "mettle." We expect you to "steel" our hearts away. We shall fan your forges high with enthusiasm. Your new chapel will enable you to "handle" our throng with comfort. The edge of our anticipation has been whetted by past achievement. We are pointing toward higher accomplishments. Our endeavour shall be "tempered" by lofty resolution and purity of thought will leave us "stainless."

Farewell to Bradford—on to Sheffield, 1939!

### RESULTS OF SPORTS MEET, HELD MONDAY, JUNE 6th, AT HORSEFALL PLAYING FIELD, BRADFORD.



#### Sunday Evening Session

Shot Put—John Bleakley (London); Fred Laycock (Leeds); J. Snow (Sheffield). Distance: 33 ft. 2 in.

High Jump—Cedric Kimberley (Leeds); A. Leaberry (Sheffield); F. Rutherford (Sheffield). Height: 5 ft.

Long Jump—A. Warnes (Leeds); A. Perry (Welsh); Alvin Joseph (Birmingham). Distance: 17 ft.

800 Yards Relay—Leeds; Sheffield; London. Time: 1-49.8.

#### GLEANER

50 Yards Dash—Bessie Hawkins (London); H. Topham (Leeds); M. Robertshaw (Leeds). Time: 7.2.

Obstacle Race—Edith Rees (London); M. Robertshaw (Leeds); Doris Peacock (Newcastle).

Relay—London; Leeds; Newcastle.

Ball Throw—Mary Ransom (Hull); Eva Booth (Sheffield); Doris Adams (Birmingham).

#### BEE HIVE

50 Yards Dash—Constance Chouffot (London); Marjorie Gregory (Leeds); Jeanne Wallace (London). Time: 7.6.

75 Yards Dash—Alice Bickerstaff (London); Constance Chouffot (London); Marjorie Gregory (Leeds). Time: 10.8.

Skipping Rope Race—Margaret Wallace (London); Constance Chouffot (London); Marjorie Gregory (Leeds).

#### M MEN

100 Yards Dash—F. Rutherford (Sheffield); A. Warnes (Leeds); T. I. Watkins (Leeds). Time: 11.5.

220 Yards Dash—F. Rutherford (Sheffield); A. Warnes (Leeds); T. I. Watkins (Leeds). Time: 28.4.

440 Yards Dash—C. Warnes (Leeds); Fred Laycock (Leeds); J. Snow (Sheffield). Time: 60.7.

880 Yards Run—Cedric Kimberley (Leeds); Gordon Collins (Birmingham). Time: 2-20.4.



**Total Points:—**

M Men—Leeds 44; Sheffield 20; London 8; Birmingham 5; Welsh 3.  
 Gleaners—London 15; Leeds 10; Hull 5; Sheffield 3; Newcastle 2;  
 Birmingham 1.

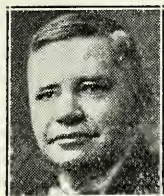
Bee Hive—London 22; Leeds 5.

**CONFERENCE PICTURES**

Pictures of the Bradford Conference published in this issue of the *Star* may be secured for 3d. each. A group of ten representative pictures without individual selection may be had for 2 shillings. Send money with orders to, Picture Editor, Millennial Star, 5 Gordon Square, London, W.C.1.

## *News of the Church in the World*

**IN EUROPE** to be the American representative at two important international meetings, President



J. Reuben Clark Jr. will visit London before returning home. He is now attending meetings of the League of Nations Committee on International Loan Contracts in Geneva which opened Monday, June 20th.

**President Clark** On June 27th and 28th he will attend a conference of the European Bondholders Association in Paris and thereupon visit London before sailing from Southampton on July 7th. An authority on international law, President Clark will represent the Foreign Bondholders Protective Council, Inc., of which he is now chairman of the executive committee. The former United States ambassador to Mexico recently resigned from active presidency of the Bondholders Council, a position he has held for the past four-and-one-half years, because he was unable to devote the increasing time required for these duties.

River, it will be attractively landscaped with pool, fountains, evergreens and lawns. Construction will be of reinforced concrete, and will be earthquake proof. Completely air conditioned and with a lift extending into the tower, the Temple will have special lighting effects. Art glass windows will be used throughout.

**PRESIDENT** Richard R. Lyman, his wife, Sister Amy Brown Lyman, and their granddaughter, Amy Kathryn Lyman, returned to London last Thursday, June 16th, after a two-and-one-half month's tour of the European Mission. Their trip extended into all but two of the missions in Europe—South African and Palestine-Syrian. It included the Mission President's Conference held in Copenhagen, Denmark,



**President Lyman**

May 17th to 25th. President Lyman reports that "good progress is being made in the various missions. Auxiliary work is going forward with constantly increasing interest and efficiency. Mission-wide conferences with elaborate programmes were held in practically every mission at Whitsuntide, sponsored by the auxiliary organizations. With a fine group of enthusiastic mission presidents and missionaries in all the European Mission, progress being made is very encouraging."

**PERSPECTIVE DRAWING** of the new Temple to be built by the Church in Idaho Falls, Idaho, has been approved by the First Presidency and Presiding Bishopric, and work is progressing on the complete plans for the building. The structure is to be ultra-modern in design, marked by a central tower 165 feet high. Located on a 500-by-750 feet plat overlooking the beautiful Snake

## From the Mission Field

### Doings in the Districts—

**BIRMINGHAM**—Nuneaton Branch Sunday School held its annual social, under the direction of Brother Clarence G. Linnett, Sunday School superintendent, Tuesday, June 7th. Refreshments were provided for those in attendance by the departmental teachers. Immediately following the gathering in the Masonic Hall, Nuneaton, where the refreshments were served, everyone in attendance enjoyed a circular tour round the town. Entertainment in the evening was provided at the hall where games and songs were enjoyed. Brother William Seckington assisted Brother Linnett in the arrangements for the day's activity.

**IRISH**—A Jumble Sale, organized by Sister Lilian Ditty, was held in Colonel Eager Band Room, Shankill Road, Belfast, on Saturday, May 28th, with members and friends of Belfast Branch in attendance. Proceeds from the sale were given to the Keep Fit girls. Brother Joseph Ditty was chairman at the event.

Gleaner Girls of Belfast Branch enjoyed a lecture and demonstration on "The Art of Painting," given by Miss Kathleen Ellison, on Wednesday, May 25th, in the Branch hall. Miss Ellison explained to those present the proper method of painting silks, satins, linens and wood. Interesting and beneficial demonstrations were presented during the evening.

Approximately 100 people attended a concert and display sponsored recently by the Keep Fit girls in the Arcade Buildings, Belfast. The evening's programme was presented under the direction of Brother Joseph Ditty. Those taking part were Mr. E. D. Gar, Mr. George Howard, Misses Ray Renton and

Shelagh Heaney, Supervising Elder Wendell C. Fowler and Elder J. Alvin Campbell and the Keep Fit girls. Two short plays entitled "Never Again" and "The New Recruit" featuring Sisters Lilian Ditty, Margaret McAlpine, Etta McAlpine and Dora Ferris, and Misses Dinah Ferguson and Ethel McIlroy and Brother Joseph Ditty, were presented. The final number on the programme was a camp fire scene in which the Keep Fit girls dressed in Irish costumes, sang camp fire songs and gave an exhibition of Irish dances. Chairwoman for the evening was Sister Margaret McAlpine.

**MANCHESTER**—Members and friends of Rochdale Branch participated in an evening of outdoor games at Falinger Park, on Friday, June 10th. In the evening a social was put on by Sunday School members of the branch, assisted by Sisters Isabella Woodhead and Edith Butterworth. Those taking part on the programme were Sisters Alice Beet, Edith Gillies, Ivy Woodhead, Hazel Woodhead, Cathleen McCarroll, Annie McCarroll, Alice Waddington, Joan Carroll and Eunice Turner and Brother Harry Tuck. A spelling-bee was also enjoyed with the M Men competing with the Gleaner girls. Dancing concluded the activities of the day. Refreshments were served to more than 80 people by Brother John Woodhead, superintendent of the Sunday School.

**NEWCASTLE**—A fish and chip supper was held Tuesday, May 31st, in South Shields Branch Hall, to mark the close of the branch M.I.A. season. The programme consisted of songs, games, recitations, readings, a comic dialogue and musical selections. The event was under the supervision of Sister Lilian Foster, first counsellor of the Y.W.M.I.A.

### PERSONAL

**FORWARD-ROBERTS**—On Saturday, June 4th, at Talywain Church, Pontypool, Monmouth, Branch President Haydn Forward and Sister Hilda Roberts of Varteg Branch were married. A reception

for the couple was held at the Memorial Hall, Varteg, where District President Richard C. Thomas spoke on "The Marriage Covenant" and gave the couple a blessing. Brother Wilfred A. Thomas was best man.

# LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
†L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
13, Wellington Street.
- Belfast:**  
†Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street,  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
St. Peter's Street.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
Hannah More Hall,  
45, Park St., Clifton.
- Burnley:**  
§L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Cardus:**  
L. D. S. Hall,  
Scotch Street.
- Cheltenham-Stroud:**  
Theosophical Hall,  
St. Margaret's Ter.,  
Off North Place,  
Cheltenham.
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
†L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
\*L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson Street.
- Gravesend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall,  
33a, Regent Street.
- Grimsbu:**  
Thrift Hall,  
Pasture Street.
- Halifax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
22, Doggett Road,  
S.E.6.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road,  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
188, Linthorpe Road.
- Nelson:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Str.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllanfraith:**  
Enquire:  
81, Brynteg Street.
- Preston, Lancs:**  
L. D. S. Hall,  
7, Lords Walk,  
Off North Road.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
\*L. D. S. Hall,  
100, Main Street.
- Skelton:**  
\*Scott Rooms,  
Boosebeck Road,  
Skelton Green.
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton:**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
\*L and Y Station.

§—6.15 p.m.

\*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

# To NEW YORK



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